Magazine of Majlis Ansarullah UK

ANSARUDDIN

MAY/JUNE 2024 | HIJRAT/EHSAN 1403HS | DHUL QADAH/DHUL HIJJAH 1445 | VOL.21 NO.3

"Offer your five daily prayers with such fear and presence of heart as if you are seeing God."

[Hazrat Mirza Ghulam Ahmad, The Promised Messiah & Mahdi عليه السلام, Noah's Ark, p.25]



HISTORIC PLEDGE

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

"I bear witness that there is none worthy of worship except Allah, He is one and has no partner. And I bear witness that Muhammad ﷺ is His servant and messenger.

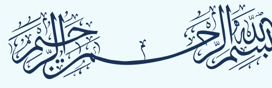
"I swear by Allah and proclaim that I will always endeavour to convey and propagate the teachings of Islam Ahmadiyyat and the blessed name of the Holy Prophet ﷺ to the corners of the earth until my dying breath. And for the sake of fulfilling this most sacred obligation, I shall forever keep my life devoted to the service of Allah the Almighty and His Messenger ﷺ. I shall give every possible sacrifice, no matter how heavy its burden, in order for the blessed flag of Islam to be raised aloft in every nation until the end of time.

"I also solemnly pledge to strive with unyielding conviction to protect and strengthen the institution of Khilafat until my last breath. And I shall always urge my progeny to remain firmly attached to Khilafat and to seek its blessings, so that Khilafat-e-Ahmadiyya may remain protected until the end of time. And so that, through the Ahmadiyya Muslim Community, the propagation of Islam may continue until the last day. And so that the flag of the Holy Prophet Muhammad ﷺ may be raised far higher than any other flag in this world.

"O God, enable us to fulfil this pledge.

Allah-humma Amin, Allah-humma Amin, Allah-humma Amin."

Salana Ijtema Majlis Ansarullah UK 2023



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اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is one (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly promise that I shall endeavour till the end of my life for the consolidation and propagation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilafat Ahmadiyya. Insha'Allah

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Published by:
Qiadat Isha'at Majlis Ansarullah UK
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United Kingdom

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۝

فَاِذَا قَضَیۡتُمُ الصَّلٰوۃَ فَاذۡکُرُوا اللّٰہَ قِیٰمًا وَّ قُعُوۡدًا
وَّعَلٰی جُنُوۡبِکُمۡ فَاِذَا اطۡمَاۡنَنۡتُمۡ فَاَقِیۡمُوا الصَّلٰوۃَ
اِنَّ الصَّلٰوۃَ کَانَتۡ عَلَی الۡمُؤۡمِنِیۡنَ کِتٰبًا مَّوۡقُوۡتًا ۝

In the name of Allah, the Gracious, the Merciful.

And when you have finished the Prayer, remember Allah while standing, and sitting, and lying on your sides. And when you are secure from danger, then observe Prayer in the prescribed form; verily Prayer is enjoined on the believers to be performed at fixed hours.

[An-Nisa', 4:104]

SPLIT WORD TRANSLATION OF THE SELECTED VERSES



الرَّحِيۡمِ	الرَّحۡمٰنِ	اللّٰهِ	بِسۡمِ
the Merciful	the Gracious	Allah	In the name
بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ۝1			
In the name of Allah, the Gracious, the Merciful.			

قُعُوۡدًا	وَّ	قِيٰمًا	اللّٰهَ	فَاذۡكُرُوا	الصَّلٰوةَ	قَضَيۡتُمُ	فَاِذَا
sitting	and	standing	Allah	then you remember	the prayer	you finished	and when
فَاِذَا قَضَيۡتُمُ الصَّلٰوةَ فَاذۡكُرُوا اللّٰهَ قِيٰمًا وَّقُعُوۡدًا							
And when you have finished the Prayer, remember Allah while standing, and sitting,							

الصَّلٰوةَ	فَاَقِيۡمُوا	اطۡمَاۡنَنۡتُمۡ	فَاِذَا	جُنُوۡبِكُمۡ	عَلٰى	وَّ
the prayer	then you observe	you were in peace	and when	your sides	on	and
وَّعَلٰى جُنُوۡبِكُمۡ ۚ فَاِذَا اطۡمَاۡنَنۡتُمۡ فَاَقِيۡمُوا الصَّلٰوةَ ۚ						
and lying on your sides. And when you are secure from danger, then observe Prayer in the prescribed form						

كِتٰبًا مَّوۡقُوۡتًا	الۡمُؤۡمِنِيۡنَ	عَلَى	كَانَتۡ	الصَّلٰوةَ	اِنَّ
performed at prescribed times	the believers	on	it was	the Prayer	surely
اِنَّ الصَّلٰوةَ كَانَتۡ عَلَى الۡمُؤۡمِنِيۡنَ كِتٰبًا مَّوۡقُوۡتًا ۝104					
verily Prayer is enjoined on the believers to be performed at prescribed times.					

Complete split word translation is available at : www.ansar.org.uk/holy-quran

Introduction to a chapter of the Holy Quran

Surah An-Nisa' (Chapter 4)

سُوْرَةُ النِّسَآءِ

The English translation of the introduction to chapters of the Holy Quran is being presented here for the benefit of our readers. This translation has been excerpted from the Five Volume Commentary of the Holy Quran by the Second Head of the Ahmadiyya Community, Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul Masih II رضی اللہ عنہ.

Date and Place of Revelation

This Surah consists of 177 verses including Bismillah. 'A'ishah is reported by Bukhari to have said that this chapter was revealed when, after her marriage to the Holy Prophet, she had come into his house; and as 'A'ishah came into the Holy Prophet's house sometime after the Hijrah, the chapter proves to be wholly of Medinite origin. Qurtubisays that the verse, Verily Allah commands you to give over the trusts to those entitled to them (4:58), belongs to Meccan revelations and was revealed at the time of the Fall of Mecca. This is a case of faulty nomenclature, for everything revealed after Hijrah is Medinite, even though it may have been revealed at Mecca. The Rev. E. M. Wherry, Nöldeke and some other European scholars are agreed on its being of the Medinite period and regard it as having been revealed between the fourth and fifth years of the Hijrah. Nöldeke, however, is inclined to place some of its verses among the Meccan revelations because in them, "Jews are referred to in a friendly spirit." Wherry thinks that the words, "O people" occurring in verse 134 of this Surah show that it was revealed at Mecca because this form of address has been exclusively used in the Meccan Surahs.

The fact, however, remains that this is a Medinite Surah and some of its parts were revealed very late in the Holy Prophet's ministry. European scholars are wrong in inferring from the form of address, viz. "O people", used in this Surah that some of its verses belong to the Meccan period. Similarly, their inference that, because in some of its verses Jews are referred to in a friendly spirit, therefore, those verses must belong to the Meccan period, carries no weight. The inference that the above-mentioned form of address was used only at Mecca has no basis in as much as this form of address has also been used in Surahs, which by the consensus of the opinion of scholars belong to the Medinite period, viz. chapters Al-Baqarah and
Al-Hajj (e.g. 2:22; 22:2), though because this form of address has been used in these Surahs, these European scholars regard some of their verses also as having been revealed at Mecca. But to say that because a certain verse uses the expression: "O people" it must, in spite of all contrary evidence belong to the Meccan period is anything but reasonable.

The truth, however, is that as long as the Holy Prophet was at Mecca, very few of the commandments of the Shari'ah had been revealed and the people of Mecca were the principal addressees. Therefore, in the Meccan Surahs,the words: "O people" were frequently employed as a form of address. But with the Holy Prophet's coming to Medina, Muslims became welded into an organised community; therefore, at Medina the form of address: "O people" generally became changed into: "O ye who believe". This change was quite natural. But with the Prophet's advent to Medina, disbelievers were not altogether ignored. At Medina also they used to enquire of the Holy Prophet about many

things and their questions were answered and those answers are recorded in the Quran. So whenever in Medina an answer to a certain question was revealed in which along with Muslims, disbelievers were also addressed, the form of address consisted of the words: "O people." But when the revealed answer or commandment concerned only Muslims, the words: "O ye who believe" were used. So there was no reason for the words: "O people" to be definitely given up at Medina; and to fix Mecca as the place of revelation of a specific Surah because of these words having been used in it is simply arbitrary.

Similarly, the inference of Nöldeke that because Jews have been referred to in some of the verses of this Surah in a friendly spirit, therefore these verses must belong to the Meccan period, is ill-based. In the verses which deal with Jews, the Quran maintains an attitude of uniform fairness to them whether those verses belong to the Meccan or the Medinite period. For instance, it is in a Medinite Surah, i.e. Al-Baqarah, that occurs the verse, And the Jews say, 'the Christians stand on nothing,' and the Christians say, 'the Jews stand on nothing' while they both read the same Book (2:114). In this verse the Quran has been scrupulously fair towards both Jews and Christians. So the argument that because in a certain verse Jews have been referred to in a friendly spirit, therefore that verse must necessarily belong to the Meccan period, carries no weight.

Subject Matter

As in Al-e-'Imran, the Christian faith constitutes the main theme of this Surah. But in this Surah greater space has been assigned to a comparison of the detailed teachings of the two religions, Islam and Christianity, with special reference to the progress and domination of Christianity in the Latter Days. As in the Latter Days, Christianity was loudly to profess and proclaim its superiority over Islam on the basis of its teachings regarding women, this chapter largely deals with them, and even a cursory glance over these teachings establishes the fact that even in this respect, Islamic teachings are infinitely superior to those of Christianity. And as the subject of orphans is intimately connected with that of women, it has also received special mention here. The Surah is the first among Divine revelations to safeguard the rights of women. They are not only given the right of inheritance along with men, but have also been declared to be the masters and arbiters of their property.

The second main topic dealt with in this chapter is that of hypocrisy. As in the latter days Christianity was to gain worldwide predominance and a large number of Muslims were to live under Christian governments and, as a result of their subservience to Christian rulers and their fear of Christian criticism of Islam, they were to adopt a hypocritical attitude towards their own faith, the subject of hypocrisy has been particularly treated in this chapter along with that of women, and light is thrown on the depths to which a hypocrite sinks spiritually and temporally. Pointed reference has also been made to the ultimate success of Islam, when shame and abasement will seize these weak-hearted and hypocritical Muslims who feared men more than their Creator.

Towards the end of the Surah a somewhat detailed mention is made of the crucifixion of Jesus, and it is declared that the religious predominance of Christianity is due to the belief that Jesus is not dead but living. This belief is shown to be utterly unfounded because as Jesus is proved not to have died on the cross, but to have died a natural death, the question of his resurrection simply does not arise. In the concluding verses of this Surah, it is declared that this false doctrine will in the end be obliterated and the doctrine of the Oneness of God will reign supreme in the world.

SELECTED SAYING OF THE HOLY PROPHET ﷺ

Hadith

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اِنَّ اللّٰهَ قَالَ مَنْ عَادٰى لِيْ وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ اِلَيَّ
عَبْدِيْ بِشَيْءٍ اَحَبَّ اِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِيْ يَتَقَرَّبُ
اِلَيَّ بِالنَّوَافِلِ حَتّٰى اُحِبَّهُ، فَاِذَا اَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِيْ يَسْمَعُ بِهِ،
وَبَصَرَهُ الَّذِيْ يُبْصِرُ بِهِ، وَيَدَهُ الَّتِيْ يَبْطُشُ بِهَا وَرِجْلَهُ الَّتِيْ يَمْشِيْ بِهَا،
وَاِنْ سَاَلَنِيْ لَاُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِيْ لَاُعِيْذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ
شَيْءٍ اَنَا فَاعِلُهُ تَرَدُّدِيْ عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَاَنَا اَكْرَهُ
مَسَاءَتَهُ۔

The Prophet Muhammad ﷺ stated:

"Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."

[Sahih Bukhari, Book To make the Heart Tender (Ar-Riqaq), Chapter: About Humility, Hadith #6502]

Selected Writings of

The Promised Messiah and Mahdi عليه السلام

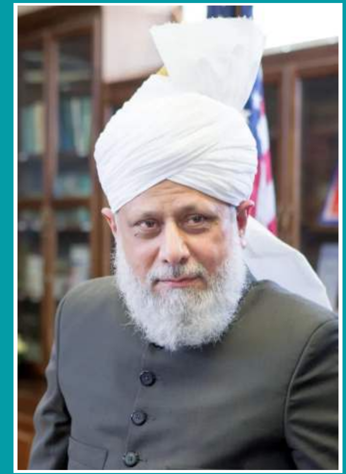


Significance of Prayer

'A prayer in which there is no humility, no attraction towards God the Exalted, no weeping supplication before God the Exalted, is in itself a deficient prayer. Prayer is that in which one feels pleasure in supplication. Stand before God the Exalted with such attention that a state of emotion overcomes you, as if an individual is detained in a dreadful lawsuit and a verdict of imprisonment or hanging is to be announced. What is his state before the judge? Similarly, one should stand before Allah with a fearful heart. A prayer in which the heart is at one place, while the thoughts are somewhere else, and the mouth says something, is a curse, which is thrown back in the face of man, and is not accepted. Allah Almighty says: "so woe to those who pray but are unmindful of their prayer." True prayer is that which feels pleasurable. It is this very prayer, in the description of which, it has been said that prayer is the spiritual apex – *Mi'raj* – of a believer. Prayer is the means of spiritual progress for a believer.'

[Malfuzat, Vol.5, pp.44-45, new edition]

The Strive to Achieve Taqwa



Friday Sermon Delivered By

Hazrat Mirza Masroor Ahmad Khalifatul-Masih V ايده الله تعالى بنصره العزيز

On 21st April 2023 at the Mubarak Mosque, Islamabad, Tilford, UK

After reciting the *Tashahhud*, *Ta'awwuz* and Surah al-Fatihah, Hazrat Khalifatul Masih ايده الله تعالى بنصره العزيز said:

Today is the last Friday of Ramadan. The month of Ramadan is now concluding and there are many people who had the intention to make special efforts to offer worship during Ramadan and to bring about a transformation within themselves, but were unable to act in accordance with what they had planned. There are a number of people, who write such letters to me and today, the last day of Ramadan shall also come to an end after a few hours.

Friday is a blessed day during which there is a special moment for the acceptance of prayers. (*Sahih al-Bukhari*, Kitab al-Jumuah Bad al-Sa'atu allati fi Yaum al-Jumuati, Hadith 935)

Hence, even if we did not spend our days of Ramadan as we had wished, or as a believer should spend them, then we should make a pledge for the remaining time today and pray that Allah the Almighty overlooks our shortcomings, has mercy on us, and enables us to follow that path in our lives that Allah the Almighty desires of us.

Allah the Almighty is most Gracious; He has not stated that the special moment for the acceptance of prayers on Friday is exclusive to Ramadan, rather this is a general blessing of Fridays. Hence, we ought to make this oath in our prayers today that even after this Ramadan, we will continue to elevate the standard of our righteousness and strive for it; that we will continue to endeavour to attain the nearness of Allah the Almighty and worship Him with sincerity from one Friday to the next. [We should pledge that] we will spend the period between two Fridays in prayers and virtuous deeds, give precedence to faith over the world and that until the following Ramadan, we will continuously try to follow the routine we made in this month – but were unable to follow owing to certain reasons – in order to bring about a pure reformation within ourselves. These are the deeds that develop true righteousness.

Furthermore, if we sincerely worship and perform virtuous deeds for the sake of Allah's pleasure, then for the efforts that we were able to follow through on during this Ramadan, Allah the Almighty, Who is more Gracious and Merciful than anyone else, will continue to shower us with His blessings.

Thus, what truly matters is righteousness. What truly matters is consistently acting in accordance with the commandments of God Almighty. What truly matters is the fear of God Almighty and seeking His pleasure. If one has developed this and if we have not reverted to immersing ourselves in this materialistic life where we forget to give precedence to faith over the world, then Allah the Almighty will accept the prayers and efforts we made in order to transform ourselves during this Ramadan and He will continue to bless us. Hence, this is a fundamental point that

we should always remain mindful of.

Every Ahmadi should remain mindful of acquiring this objective at all times. Moreover, once we tread the path of righteousness in our own lives and seek the pleasure of Allah the Almighty, then we will be setting an example for our children and offspring, which will instil the spirit of offering virtuous deeds from one generation to the next.

By the grace of Allah the Almighty, we have pledged allegiance to the Imam of this age and the ardent devotee of the Holy Prophetﷺ. The essence of the conditions in our pledge of allegiance is to always be mindful of righteousness. The Promised Messiahعليه السلام has emphasised this to us in order to bring about such a transformation within our lives that is not limited to a single month every year, or for which the efforts are not limited to one month every year. Indeed, Allah the Almighty has created the conditions whereby a pious environment develops in the month of Ramadan in order to acquire lofty standards of righteousness. However, He has done this so that after every Ramadan, we continue to acquire the subsequent stages of righteousness. He has not done this so that after every Ramadan, we regress back to our lower standards once again.

Hence, as I have mentioned, the Promised Messiahعليه السلام has been sent to elevate our standards of righteousness and to transform us and he has repeatedly encouraged us to do this. On one occasion, the Promised Messiah عليه السلام stated:

"I have been sent so that truth and faith may be revived and righteousness may inspire the hearts. This is the ultimate purpose of my advent." This was the very reason for which the Promised Messiahعليه السلام was commissioned. He further said: "I have been told that heaven will once again draw near to the earth after having become distant." (*Kitab-ul-Bariyyah*, Ruhani Khazain, Vol. 13, pp. 293-294 footnote)

These are the matters that we need to always keep in mind. The era of the Promised Messiahعليه السلام, which is in the form of Khilafat on the precepts of prophethood, is one that will continue till the Day of Judgement in accordance with the prophecy of the Holy Prophetﷺ. And it is the followers of the Promised Messiahعليه السلام who, whilst remaining firm on the truth, shall safeguard their faith and attain its lofty ranks. However, this cannot be achieved by simply performing virtuous deeds for one month, or simply having the desire to do so, or by praying and having a particular attachment to prayer for just one month or by populating the mosques for the entirety of just one month. In fact, if one has accepted the truth and has pledged their oath of allegiance to the Promised Messiah and Mahdiعليه السلام, then one should make a particular effort to elevate the standard of their faith. When one attains this then they will be counted amongst those who have a special bond with the Promised Messiahعليه السلام. Those who have understood the purpose of their *Bai'at* and tried to do justice to it are the ones regarding whom Allah the Almighty stated to the Promised Messiahعليه السلام:

"I am with you and with the members of your family." (*Tadhkirah* [English] p. 1016)

In order to become one's beloved, the most basic condition is that one should adhere to what they say and lead their lives in accordance with their will. Allah the Almighty [in this revelation] declares that He shall be with the loved ones of the Promised Messiahعليه السلام. Thus, when Allah the Almighty Himself becomes the support of an individual, then one no longer has any other need. Fortunate are those amongst us who have attained this standard in their faith, whereby they forever enjoy the support of Allah the Almighty. The life of one who has Allah the Almighty by their side improves in this world and the next.

Thus, we need to fulfil the objectives of the Promised Messiahعليه السلام while instilling righteousness within ourselves. However, this can only happen when we remain steadfast in trying to attain the pleasure of Allah the Almighty. In

this extract, the Promised Messiah عليه السلام states that then the heavens shall come closer to the earth. The heavens become close to the earth and we attain the closeness of God Almighty and become the recipients of His grace when we follow the path that the Promised Messiah عليه السلام has explained to us in light of the Quran and *Sunnah* [practice of the Holy Prophet ﷺ]. We shall be counted among those fortunate people upon whom Allah the Almighty showers His blessings and whose prayers are heard by God Almighty. It is only when we witness these signs in our own lives that we will have the ability to confidently invite others to accept that if they want to establish a living relationship with God Almighty and strengthen their faith, then they have to accept the Promised Messiah عليه السلام, who is the true servant of the Holy Prophet ﷺ. However, this can only be possible if we attain the high standards of righteousness and then continually remain established upon them. It is then that we shall witness the signs of Allah the Almighty's blessings. Thus, those among us who have understood this principle and lead their lives by adopting the high standards of virtue and righteousness, or at least make an effort in this regard, shall witness the signs of Allah the Almighty's blessings. Each and every one of us can witness these signs if they lead their lives by following the paths of righteousness in accordance with the commandments of Allah the Almighty.

What is true righteousness? What are the traits of the one who treads upon the path of righteousness? How does Allah the Almighty treat such a person? In relation to this, the Promised Messiah عليه السلام states:

"True righteousness and ignorance cannot coexist."

This is a fundamental principle that a righteous person cannot be ignorant of. A truly righteous person will be devoted to their worship and also fulfil the rights of their fellow humans. Hence, this is the fundamental point that we must always bear in mind.

The Promised Messiah عليه السلام then says:

"True righteousness is accompanied by a light, as God the Exalted, has said:

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡۤا اِنۡ تَتَّقُوا اللّٰهَ يَجۡعَلۡ لَّكُمۡ فُرۡقَانًا وَّ يُكَفِّرۡ عَنۡكُمۡ سَيِّاٰتِكُمۡ

[and]

وَ يَجۡعَلۡ لَّكُمۡ نُوۡرًا تَمۡشُوۡنَ بِهٖ

"That is, O ye who believe, if you remain steadfast in righteousness and hold fast to it for the sake of Allah, with firmness and perseverance, He will distinguish you from others. (The Promised Messiah عليه السلام has written an explanatory translation. If one remains steadfast in righteousness and holds fast to it for the sake of Allah, then God Almighty will make a distinction between the righteous and others. What will the difference be?)

"That is, you shall be blessed with a light that will accompany you wherever you go. That is to say, this light will illuminate your actions, words, faculties, and senses. Your intellect will be illuminated and there will even be light in the things about which you speculate. There will be light in your eyes, in your ears, in your tongues, in your speech, and in every state of movement and repose. The ways along which you walk will be lit up. In short, all your ways, the ways of your faculties and your senses will be filled with light, and you will walk altogether in light."

(*A'ina-e-Kamalat-e-Islam*, Ruhani Khazain, Vol. 5, pp. 177-178)

Thus, this is the standard that a true believer and a righteous person needs to try and attain. Even if the month of Ramadan has passed, we can still try to achieve this. Fortunate will be those among us who attain this rank, whereby Allah the Almighty has complete influence over our words and deeds and our every deed is carried out in order to attain His pleasure. Our every movement and every action would be done to attain the pleasure of Allah the Almighty. When this happens, it is only then that we can partake in the spiritual light of Allah the Almighty. Instead of chasing after the

glamour and attractions of this world, our objective shall be solely to attain the pleasure of Allah the Almighty. Thereby fulfilling the objective of the Promised Messiah'sعليه السلام advent and trying to fulfil our oath. If we do not desire to make this pious change in our lives, nor make any effort in this regard, then our claim [to have accepted the Promised Messiahعليه السلام] would not be true. Also, the virtuous deeds performed in the month of Ramadan would be of no benefit.

Thus, we ought to constantly analyse ourselves as to whether we are continually striving to attain righteousness, which the Promised Messiah عليه السلام explained to us in light of the [above mentioned] verse of the Holy Quran. If we are striving to change our lives in accordance with this, then indeed we are ready to challenge Satan. And Allah the Almighty shall also bestow His help in our efforts to challenge Satan and cause every onslaught of his to be unsuccessful and ineffective. In this current age, Satan has surrounded us from all sides and it is not possible to escape from his grip without the help of Allah the Almighty. However, Allah the Almighty helps those who adhere to righteousness.

We should always remember that this era is in particular an era of attacks from Satan; he is attacking with all his ploys, tactics and weapons. They are such dangerous attacks, the likes of which have never been seen before. Thus, in such circumstances, one needs to particularly prostrate before God Almighty. Whether it is TV, social media, or other programmes, or the children's school and their programmes, Satan has created such a dangerous environment through his deceptive ways that it is impossible to escape without the help of God Almighty.

Presently, the greatest concern is safeguarding our children and future generations from the attacks of Dajjal and Satan. For this, one needs to pay particular attention and every Ahmadi parent needs to make an effort in this regard, as well as the Community's administration. Every Ahmadi who has reached the age of maturity and possesses understanding should try to attain the highest levels of righteousness while prostrating before Allah the Almighty and seeking help from Him, so that through Allah the Almighty's help they can challenge the attacks of the Dajjal [Antichrist]. We should not become relaxed after Ramadan and sit comfortably, in fact, we should make a particular effort to increase our Quranic knowledge so that a special environment remains established within our homes. We should safeguard our prayers and pay particular attention to them in order to remain protected from the attacks of Satan and the Dajjal.

On one occasion, while mentioning the ploys and schemes of Satan, the Promised Messiah عليه السلام stated:

"It should be noted that the Dajjal [Antichrist], which means 'the one who misleads', in reality, refers to the one who is the embodiment of Satan. It was written in the earlier scriptures in regard to the Latter Days that many a battle would ensue with Satan during this period, but Satan would eventually be defeated. (This hope has been instilled that adhering to righteousness and standing up in this way, will result in Satan being defeated.)

"Though Satan was subdued during the time of every Prophet, it was only in a virtual sense. It was really destined for the Messiah to truly subdue him. God Almighty has promised victory of such magnitude that He said:

وَ جَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ

"That is: 'I will keep your true followers dominant over others till the Day of Judgement.'"

Thus, in order to become a true follower, one must adopt righteousness and act on his teachings. The Promised Messiahعليه السلام further says:

"Therefore, Satan is battling with full force in these Latter Days, but the final victory will indeed be ours." (*Malfuzat* [English], Vol. 10, pp. 73-74)

God-willing. Allah the Almighty has promised to protect and grant victory to the Promised Messiah عليه السلام against Satan and Dajjal. The Promised Messiah عليه السلام received this revelation two or three times, however, those who demonstrate true obedience to him and adhere to his teachings will be the ones who truly benefit from it. In relation to this, the Promised Messiah عليه السلام stated:

"It is true that my followers shall remain dominant over my opponents until the Day of Judgement. However, what one ought to ponder over is that not everyone who pledges allegiance at my hands shall be counted amongst my followers. Until they instil the true spirit of obedience within them, they cannot be counted as my followers. To obey means that one should demonstrate complete obedience, as if to say, they have become wholly immersed in their obedience; it is only then that the word 'to obey' shall be fulfilled in the true sense. From this, it is evident that God Almighty has decreed to establish a community for me that is completely devoted in their obedience to me and follows me in every aspect." (*Malfuzat* [1984], Vol. 8, p. 299)

Allah the Almighty shall indeed grant a community like this, whether it is us or some others, whether it is now or in the future, or those who came before us, or whether it is just a few of us or a majority from among us, but nonetheless, he shall be granted a community. This is a promise of Allah the Almighty.

These words are such that they shake one to the core. It is imperative that we evaluate ourselves and reflect on our standards of obedience. Are we striving to become the recipients of the prayers offered by the Promised Messiah عليه السلام for his community and for those who truly accepted him? Are we striving to attain the grace of Allah the Almighty that was promised by God to the Promised Messiah عليه السلام for his followers? Are we striving to achieve the standard of righteousness that the Promised Messiah عليه السلام desired of his community's members? If not, then these few prayers offered during Ramadan will be short-lived. Our worship and weeping for a few days will not make us deserving of the favours promised by Allah the Almighty to the Promised Messiah عليه السلام. Elaborating further on this, the Promised Messiah عليه السلام writes in his book, *Noah's Ark*;

"Let it be clear that to affirm the covenant of Bai'at with the tongue alone amounts to nothing unless it is practised with full, heartfelt resolve. (True determination and prayer are required for it to be considered complete.) Thus, whosoever fully acts upon my teachings enters that house of mine, concerning which God Almighty has promised in His Word:

إِنِّيْ أُحَافِظُ كُلَّ مَنْ فِي الدَّارِ

"That is, 'I shall protect everyone who is within the four walls of your home.'" (*Noah's Ark*, p. 17)

Thus, in order to safeguard against every trial and calamity, the Promised Messiah عليه السلام enjoined us to follow his teaching and sincerely strive to come under the refuge of Allah the Almighty. Then you would witness how Allah the Almighty protects you from the onslaughts of Satan and the Dajjal [Antichrist]. In fact, as a result, Allah the Almighty would arm us with the necessary weapons to defeat Satan. Not only will we remain protected, but we will be capable of attacking Satan, thereby perpetually repelling him, safeguarding against the onslaughts of the Dajjal and destroying it.

On one occasion, the Promised Messiah عليه السلام stated:

"Beware! It (i.e., Satan) won't die by simply saying that Satan has died with your tongue. You must demonstrate through your deeds that Satan has died. The death of Satan should be evident in your deeds, not in your words." One should not simply proclaim verbally that Satan has died; rather, one's every action, every deed and every state should exhibit the fact that they are fighting against their Satan. The Promised Messiah عليه السلام further states:

"It has been promised by God that Satan will die

completely in the time of the last Messiah. Though Satan accompanies every person, the Satan of the Holy Prophet ﷺ had become a Muslim [i.e., had submitted to the will of God]."

This is an example that has been established through the Sunnah. If we wish to overcome Satan, then we must tread according to this Sunnah. The Promised Messiah عليه السلام further states:

"Similarly, God Almighty had promised that Satan would be completely uprooted in this age [of the Promised Messiah]. You already know that Satan runs away from لَا حَوْلَ [*La haul*]. But it is not so naive that it would run away merely because of your لَا حَوْلَ. (It will not be that if one recites لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰه that Satan will run away.) It would not run away even if لَا حَوْلَ is recited like that a hundred times . The fact of the matter is that those who are permeated by لَا حَوْلَ in every particle of their being, and who constantly beseech God Almighty alone for help and assistance, and who continually receive the blessings from Him—are the ones who are saved from Satan. (This should emanate from the heart whilst understanding its meaning. It should not be mere lip service.) And those are the people who will achieve success."(*Malfuzat* [English], Vol. 10, pp. 74-75)

Then, in one gathering, the Promised Messiah عليه السلام stated:

"God Almighty has begun the Holy Quran with a prayer and has ended it with a prayer as well. This signifies that man is so weak that without the grace of God, one cannot be cleansed. […]"

The Promised Messiah عليه السلام mentioned this in one of his gatherings. In a different report, there is another statement wherein it says:

"Do not consider yourself to be pure, because nobody can become pure unless God purifies them."

Nonetheless, the Promised Messiah عليه السلام further says:

"[…] and without His help and assistance, one cannot excel in virtue. (If one wishes to excel in piety one requires the help of God Almighty.) In one hadith, it is said that all are dead except for the one who is revived by God, and all are lost except for the one who is guided by God, and all are blind except the one who is granted sight by God. In short, the truth is that the shackle of worldly love remains as a chain wrapped around one's neck until one is bestowed the grace of God. Only those shed it who are blessed by God, but it should be kept in mind that even the grace of God needs supplication. (If one wishes to attain the grace of God, then one must supplicate for it as well.) Do not imagine that supplication is only the babbling of some words. On the contrary, supplication is a kind of death after which life is gained, as is expressed in a Punjabi couplet:

جو منگے سو مر رہے
مرے سو منگن جا

Meaning one who begs has to die first and one has to die first to be able to beg. If one is brave enough to accept death, then one can beg. The Promised Messiah عليه السلام further states:

"Supplication has a magnetic effect. It attracts grace and blessings. What kind of supplication is it when one continually repeats:

اِهۡدِنَا الصِّرَاطَ الۡمُسۡتَقِيۡمَ

"with the tongue while he is preoccupied with the mundane thoughts of how he is going to make such and such a transaction, or such and such a task remains unfinished, or something should have happened that way, or he would do this if the situation changed that way? This is just squandering one's life. Until one gives precedence to the Word of God and acts in compliance with it, his prayers are merely a waste of time."

One ought to read the commandments Allah the Almighty has ordained for us in the Holy Quran. We read them in Ramadan and also listened to them in the various lessons. One ought to look at those and act upon them. Then the life one leads will be a fulfilling life. Their lives will become like those upon whom Allah bestowed His grace.

The Promised Messiah عليه السلام states:

“It is clearly written in the Holy Quran:

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ۝۲ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ۝۳

“Meaning that when the heart of a person is melted in the course of supplication; and he throws himself down before the Divine threshold with such devotion and sincerity as if he is totally lost in Him; and while abandoning all other thoughts, he begs grace and succour only from Him; and he is able to attain such concentration of mind that a kind of pathos and poignancy is created—then the door of success is flung open […]”

Only those believers succeed whose prayers are filled with fervency and humility. Only when the heart completely melts in this way can the door to success be opened. The blessings and succour of God Almighty arrive when one prays to Allah the Almighty, turning sincerely to Him.

The Promised Messiah عليه السلام says:

“[…] and thereby the love of the world is cooled off. This is so because two loves cannot coexist in one place. So it is said:

ہم خدا خواہی و ہم دنیائے دُوں
ایں خیال است و محال است و جُنوں

Meaning, claiming to have a love for God and the world simultaneously is wishful thinking; it is impossible, these two things cannot co-exist, it is sheer insanity. The Promised Messiah عليه السلام further states:

“This is why God says right after it [the above mentioned Quranic verse] that:

وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ

“[And who shun all that is vain]

“Here, ‘vain’ implies the world. Once Man starts to experience pathos and poignancy in his Prayers, then the love of this world is cooled off in his heart. It does not mean that he then quits his job, farming, or trade, etc. He starts to shun those mundane activities that involve deceit and distract him from God.”

Such a person avoids those worldly actions that are against the commandments of Allah the Almighty.

Explaining this point further, the Promised Messiah عليه السلام mentioned in another gathering:

“Allah the Almighty states:

رِجَالٌ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ

“Meaning that: There are those of Our servants who do not forget Me even for a moment in their big business enterprises. One who has a relationship with God is not called a worldly person. A worldly person is one who does not have God in his mind.”

Describing the attributes of the servants of God, the Promised Messiah عليه السلام states:

“The result of crying, beseeching, begging, and showing humility before God is that for such a person, the love of his faith becomes his priority over everything else, such as the love of the world, greed, covetousness, luxury, and opulence. (This is the definition of giving precedence to one’s faith over worldly pursuits.) This is because, as a matter of principle, one virtuous deed attracts the next, and one sinful act incites the next. When they show pathos and humility in their Prayers, it leads them to instinctively shun vanity, and they escape this foul world. The love of this world is cooled off and the love of God is aroused within them.”

(*Malfuzat* [English], Vol. 10, pp.75-78 with footnote)

Their prayers incline them towards righteousness. Despite having worldly responsibilities, those do not become their main objective, as I mentioned in a previous sermon while explaining لَآ اِلٰهَ اِلَّا اللّٰهُ. Their purpose, desire and beloved is Allah the Almighty.

This is the standard we must achieve in order to eliminate our Satan. If we recite لَا حَوْلَ to ward off Satan, then at every moment, it should be firmly engrained in our minds that God Almighty is the Master of all ability and power. So much as a leaf cannot fall without the command of Allah the Almighty. Most of us will say that this is our belief, and we accept this, but when the time comes to put this belief into practice, other fears, worldly concerns, loves and desires prevail over

the love for Allah the Almighty.

Therefore, true faith in Allah the Almighty and true worship of Allah the Almighty should impact both our physical conditions and our souls. When this becomes our standard of worship, then our apparent and fundamental morals will also progress to new heights. The hearts, minds and spirits become purified. By coming under the protection of Allah the Almighty, one becomes safeguarded against the various attacks and trickery of Satan. One achieves those levels of worship which cannot be infiltrated by anyone, aside from Allah. Along with doing justice in offering prayers and worship, we should bear in mind that it has been mentioned in a hadith that prayer is the essence of worship. (*Malfuzat* [1984], Vol. 7, p. 367)

When we strive to achieve this essence, we will become those who do justice by offering prayer and worship. We will become those who attain nearness to Allah the Almighty. We will become those who bring about a revolution in our souls and our physical beings; otherwise, mere physical prayer renders no benefit. There are countless people who offer prayers and go to the mosque to worship but then exceed all bounds of committing injustices and cruelties. These terrorist organisations and so-called clerics commit every sort of injustice in the name of Allah the Almighty and His Messenger ﷺ. These people have destroyed the peace of the world. They are crueller than the worldly people who commit injustices for worldly purposes. Their injustices are for worldly pursuits, whereas these people commit injustices in the name of the Most Gracious and Most Merciful God and the Messenger ﷺ of God, who was a mercy for all peoples. Their evil example should propel Ahmadis to establish examples of Islamic teachings at the highest level. Our prayers, worship and supplications should be to attain the pleasure of Allah the Almighty. If we achieve this purpose, then we will have honoured our oath of allegiance to the Promised Messiah عليه السلام and will also have reaped the blessings of Ramadan. With regards to what our prayers should be like and how we can do justice to offering our prayers, the Promised Messiah عليه السلام states:

"Thus, it should be remembered that *salat* is the very thing that helps ease all difficulties and wards off all calamities. But this *salat* does not mean the *salat* that common people offer as a ritual. Rather, it is that *salat* in which a person's heart becomes tender while prostrating at the threshold of God, so much so that it becomes captivated as if the heart is melting. Moreover, it should also be understood that *salat* is to be guarded not because God is in need of it (our prayers and the safeguarding of our prayers is not because God is in need of our prayers). God has no need for our *salat*. He is:

غَنِيٌّ عَنِ الْعٰلَمِيْنَ

"That is, He is not in need of anything. This means that Man is the one who needs *salat*. It is axiomatic that man desires good for himself (the truth of the matter is that man desires good for himself), and this is why he seeks help from God (a person seeks help from God for his own betterment). Establishing a bond with God means obtaining real goodness and virtue. If the entire world turns against such a person and seeks his destruction, it can cause no harm to him because God would destroy tens of millions for his sake if He needed to. God destroys millions in exchange for that single individual. Remember, *salat* is something that causes worldly and spiritual affairs to be set right (provided one offers prayers solely for Allah the Almighty and fulfils the rights owed to worship), but most who pray are cursed by their *salat*." (*Malfuzat* [English], Vol. 10, pp. 80-81)

May Allah the Almighty enable us to fulfil the rights owed to prayer. May the standard of prayers never result in Allah the Almighty's displeasure. May we become recipients of the favours of Allah the Almighty. May we build a relationship with Allah the Almighty, thereby partaking in the promises vouchsafed by Allah the Almighty to the

Promised Messiah عليه السلام. May we inculcate the habit of worship in our children such that it will guarantee not only their salvation, but the salvation of generations to come. When this is achieved, then, as the Promised Messiah عليه السلام has stated, no deceit in the world or Satanic attack will be able to halt our progress. Even if the world makes thousands of plans to ruin and destroy us, it will not be able to cause us any harm. In fact, as the Promised Messiah عليه السلام has stated, Allah the Almighty could destroy millions of people for the sake of His servants. Thus, we must strive to attain the love of Allah the Almighty and His pleasure, and truly elevate the standards of our worship. The Dajjal will certainly be destroyed in this era. This is a promise made by Allah the Almighty to the Promised Messiah عليه السلام, and there is no doubt about it. It would be our good fortune if we, by raising our standards of worship and improving our conditions, become a part of those who fulfil the due rights of being part of the community of the Promised Messiah عليه السلام. One method prescribed by the Promised Messiah عليه السلام to duly fulfil this right is to demonstrate the utmost fervency and humility and to weep when offering supplications. In other words, to weep and express complete anguish and through humility, God Almighty will enable one to achieve this.

Thus, one should strive to achieve this rank. And how can one go about doing this? The Promised Messiah عليه السلام states:

"None of your days or nights—indeed not even a single moment of your life—should be without supplication." (*Malfuzat* [English], Vol. 10, p. 82)

Thus, when we achieve this state, we will become recipients of the grace of Allah the Almighty, and every onslaught of Satan and the Dajjal [Antichrist] will be rendered futile and ineffective. May Allah the Almighty enable us to follow His teachings and those of the Holy Prophet صلى الله عليه وسلم, and spend our lives in accordance with the desires of the Promised Messiah عليه السلام, thereby fulfilling the right of our pledge of allegiance. May the pleasure of Allah the Almighty be our sole purpose. May we pledge never to rest until we are able to bring about a pure transformation within ourselves, such that our conditions conform to the pleasure of Allah the Almighty. May we never allow Satan to overcome us or our children and progeny. May we strive for this and endeavour to take all the measures that Allah the Almighty and the Holy Prophet صلى الله عليه وسلم have taught us in order to achieve this. May we also strive to rid the world of Satan and the Dajjal. May Allah the Almighty enable us to do so.

Pray for the Ahmadis in Pakistan that Allah the Almighty may protect them from the evil ploys of the opponents and may He turn their evil ploys back onto them. The Ahmadis residing in Pakistan should pray for themselves with great fervency and anguish. It should not be limited to just three or four days or a week. In fact, one ought to pray continually and pledge to transform their lives in accordance with the pleasure of God Almighty. Pray for the Ahmadis in Burkina Faso, Bangladesh and Algeria and for the Ahmadis living in every country of the world. May Allah the Almighty protect every Ahmadi from the evil ploys of the opponents. May He increase the faith and conviction of every Ahmadi. May Allah the Almighty enable us to make a pious transformation within ourselves and also grant us the opportunity to pray and may He accept the prayers as well.

View complete recording of this sermon via MTA online channel.



https://www.youtube.com/watch?v=K0ohcGTJlpk

Help of Allah

Translation of an Urdu poem by
Hazrat Mirza Ghulam Ahmad عليه السلام, the Promised Messiah and Mahdi,
Founder of the Ahmadiyya Muslim Community.

To the holy men of God, succour comes from God Himself,
And when it comes, it shows mankind a world new and miraculous.

خدا کے پاک لوگوں کو خدا سے نصرت آتی ہے
جب آتی ہے تو پھر عالم کو اک عالم دکھاتی ہے

At times it becomes wind, blowing away every obstacle in their path;
At times it becomes fire, reducing their opponents to ashes.

وہ بنتی ہے ہوا اور ہر خس رہ کو اڑاتی ہے
وہ ہو جاتی ہے آگ اور ہر مخالف کو جلاتی ہے

At times it becomes dust, and falls upon the enemy;
At times it becomes water, and brings a deluge upon them.

کبھی وہ خاک ہو کر دشمنوں کے سر پر پڑتی ہے
کبھی ہو کر وہ پانی ان پہ اک طوفان لاتی ہے

God's designs, in short, cannot be frustrated by mortals;
How, indeed, can the created avail anything against the Creator!

غرض رکتے نہیں ہرگز خدا کے کام بندوں سے
بھلا خالق کے آگے خلق کی کچھ پیش جاتی ہے

[Selected Urdu Poems of the Promised Messiah عليه السلام, p.5]

Story of a Parrot

An English rendering of a story narrated by Hazrat Mirza Ghulam Ahmad, The Promised Messiah & Mahdi عليه السلام

Saints say that it is necessary for every person who wishes to meet God that he must pass through the gate of death.

A story is related in Mathnawi to explain this point that there was a man who had a parrot. As he prepared to go on a journey, he asked the parrot if it had something to say. The parrot said, 'If you happen to pass a certain place, you will find a big tree. There will be many parrots on it. Convey my message to them that they are very fortunate to lead a free life in the open, whereas I am unfortunate to be in prison'.

When the man reached that particular tree, he delivered the message to the parrots. One of the parrots fell from the tree and fluttered to death. The man felt extremely sorry for causing the parrot's death. However, he could do nothing except to remain patient.

When he returned from his journey, he narrated the whole story to his parrot and expressed grief for the dead parrot. On hearing this, his parrot also fell in the cage and fluttered to its death. The man was very grieved again that he had caused two deaths.

He took the dead parrot out of the cage and threw it away. The parrot that was assumed dead and thrown out from the cage flew off and sat on a wall. The parrot said that in reality, neither that parrot nor I had died. I had asked the parrots for a way to be free from this prison. So, that parrot showed me that true freedom is achieved through death. So, I assumed death and attained freedom.

Thus, it is true that the one who is tangled in the urgings of the inciting self, cannot be free from [this prison] without death.

[Pleasant Stories & Anecdotes, pp9-10]

The Philosophy of the Teachings of Islam



The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad عليه السلام, wrote more than 91 books, and issued many announcements elucidating meaning of Holy Quran and beauties of Islam. Here is a very brief account of his one of the masterpiece which is part of the Taleem syllabus for Majlis Ansarullah UK this year.

Background

It was in 1892 that Swami Sadhu Shogan Chander interested in reformation of Hindu Dharam conceived the idea of bringing other faiths to a conference. The first conference was held in Ajmer in 1894.

On December 29, 1895, the Promised Messiah عليه السلام presented a better and improved concept to hold a conference designed to make a comparative study of religions. This conference was intended to give an occasion to the representatives of all creeds - Jews, Christians, Aryas, Parsis, Brahmuns, Jainies, Bhuddists, Sanatan Dharam, and the Hindus and Atheists to represent the good points of their religions out of their own scriptures in a conference. The Promised Messiah عليه السلام wanted this conference to be held in Qadian where all those representatives would be entertained at his own expense. He was also ready to pay for the return fare of the guests and to make proper lodging arrangements for them during the length of the conference.

This proposal was not accepted. Towards the end of 1896, a number of people belonging to different faiths, however, decided to hold a conference on these lines in Lahore. The conference was eventually held on December 26, 27, 28, 1896, and it was extended to December 29, on unanimous demand of the audience to hear full speech of the Promised Messiah عليه السلام.

The Book

The Promised Messiah عليه السلام was invited to present the views of Islam on the following five subjects, on which the representative of each religion was to give the views of his faith. The subjects were:

- The physical, moral and spiritual conditions of man.
- The state of man after death.
- The object of man's life on earth and the means for attaining the same.
- The effect of action in this life and the next.
- What are the means for the attainment of spiritual knowledge?

When the Promised Messiah عليه السلام began writing this essay, he was divinely informed that his essay would come out on top, meaning that his paper would excel all others at the conference. Accordingly, he issued a handbill announcing the Divine Will that his essay would carry the day at the conference.

His paper was to be read on December 27, between 1:30 and 3:30 p.m. As he could not personally attend the conference, he appointed one of his disciples Maulavi ‘Abdul Karim to read

the paper on his behalf. When Maulavi Sahib began to read the paper, within a short time, such a spell fell upon the assembly that they sat like statues and none realized that the appointed time had come to an end. The audience, however, was greatly agitated to find the time was over, and by that time, not even the answer to the first question was complete. There was, therefore, no limit to their joy, when Maulavi Mubarak ʻAli of Sialkot, whose address was to follow next, announced that the time allotted to him might be given to the Promised Messiah's essay. Maulavi ʻAbdul Karim accordingly continued the reading of the paper till 4.30 p.m., which was the time for the rising of the conference, but even then the answer to first question was not complete. The audience desired that, that part might be concluded before the sitting broke up. The directors accordingly ordered that the reading might be continued and it accordingly went on till 5:30 p.m.

As soon as the reading was over, the audience unanimously requested that the sitting of the conference be extended by another day in order to allow the paper to be finished. Accordingly, arrangements were made so that the sittings next day could be held an hour earlier, at 9:30 a.m., and that the first paper to be read would be that of the Promised Messiahعليه السلام. On the third day, it had not yet struck nine, when people of all creeds and sects began to pour into the Hall in large numbers and the proceedings commenced punctually at the appointed time. On this day, also the period of two hours and a half assigned for the finishing of the paper proved inadequate and since the audience with one voice desired that the reading should continue, the directors had no option but to extend the sitting to the next day. In short, it took two days, seven hours and a half to finish the reading. There was a stir in the city of Lahore and everyone agreed that the essay had carried the day at the conference, and the followers of all creeds and sects were unanimous in its praise. Those who wrote the reports of the conference estimated that during the time the paper was being read, the audience gradually swelled between 7000 and 8000, while on earlier days the gathering was small.

Following are some of the comments on this lecture from the Introduction to Islami Usul Ki Philosophy, by Hadrat Jalal-ud-Din Shams, Ruhani Khaza'in, vol. 10, pp. 12-16:

A surprising factor of this Conference was that the Promised Messiahas issued a leaflet before the holding of this conference on December 21, 1896 with this heading:

A GREAT GOOD NEWS FOR THE SEEKERS OF THE TRUTH

In the religious Conference beginning on December 26, 27 and 28 in the Lahore Town Hall, an essay of this humble self would be read on the topic of the beauties and miracles of the Holy Quran. This will be an essay which would be superior to human intellect and will be one of the Divine Signs. The writing of this was prompted by His Command. It will list so many truths and realities and these will brighten Islam like the Sun…and it will be adjudged as superior to all.

…The Civil and Military Gazette (of Lahore) wrote: "Particular interest centered on the lecture of Mirza Ghulam Ahmad of Qadian, a master in the apologetics of Islam. An immense gathering of all sects from far and near assembled to hear the lecture, which as Mirza Ghulam Ahmad himself was unable to attend in person, was read by one of his able scholars Munshi Abdul Karim of Sialkot. The lecture on December 27, which lasted for about three and a half hours, was listened to with rapt attention, though so far it dealt only with the first question. The President and the Executive Committee resolved to extend their

sitting to December 29 to enable the completion of the essay."

Newspaper, Chaudhvin Sadi (Rawalpindi): "The best of these lectures was that of Mirza Ghulam Ahmad Qadiani...The audience was so fascinated by this lecture that sometime each and every sentence was applauded, and on occasions, there was a demand for reading the sentence again and again. Some people left with the visible impression that they had not heard a lecture like this before… We are not followers of Mirza Ghulam Ahmad Sahib, but we cannot do injustice to him. Mirza Ghulam Ahmad Sahib described the Divine philosophy in such a convincing way that people were spell-bound by the beauty of the teachings of Islam…"

…The Bristol Times and Mirror writes: "Clearly it is no ordinary person who thus addresses himself to the West."

…The Indian Review writes: "A very entertaining and pleasant reading, lucid, comprehensive and philosophical ... evokes admiration. The book deserves to be in the hands of every Muhammadan student and also in the libraries of those who wish to know something about Muhammadan religion."

…The Spiritual Journal, Boston: "Pure Gospel." This remarkable epoch-making essay, "The Philosophy of the Teachings of Islam," has now been translated into over sixty languages including Arabic, English (under the title of The Philosophy of the Teachings of Islam), Burmese, Chinese, French, German, Gurmukhi, Hindi, Indonesian, Persian, Spanish, Swahili and many more.

Specimen of Writing

Physical injuries disclose that there is a mysterious relationship between the soul and the body which is beyond the ken of man. Reflection shows that the body is the mother of the soul. The soul does not fall into the womb of a pregnant woman from above. It is a light that is inherent in the sperm which begins to shine forth with the development of the embryo. The Holy Words of God Almighty sets forth that the soul is generated by the framework which is prepared in the womb from the sperm, as it is said: Then We invest the embryo with a new creation which is the soul; so blessed is Allah the Best of Creators (23:15). This process is a deep mystery which points to the real nature of the soul and indicates the strong relationship that subsists between the soul and the body.

(Islami Usul Ki Philosophy, p.7, Ruhani Khaza'in, vol. 10, p. 321)



This book is available to read or listen to the audio at *www.alislam.org/book/philosophy-teachings-islam/*

"The pleasure of Salat is superior to every worldly pleasure."

[Malfuzat, Vol.3, p592]

A Prayer of The Promised Messiah عليه السلام

Prayer for Concentration in Salat

On May 16, 1902 the Promised Messiah(as) in a letter to Maulawi Nadhir Hussain Sakha Dehlavi, wrote about the manner of achieving concentration during salat:
"In salat, pray for yourself. Do not be content with superficial and inattentive salat. As far as possible strive for concentration. If you do not achieve concentration, recite this prayer in all the five daily salats, when standing up after every 'rak'ah':

"O God Almighty, O the Lord of Power and Glory, I am a sinner. The poison of sins has penetrated to such an extent into my heart, flesh and blood that I am devoid of emotions and concentration in salat. In Your mercy and Graciousness, forgive my sins and make my heart tender. Ingrain Your greatness, fear of You and love for You upon my heart, so that my hardheartedness softens and I achieve concentration in my prayers."

[Treasure House of Prayers, page 190-191]

History Majlis Ansarullah UK

(Shakil Ahmad Butt, Incharge History Project Ansarullah UK)

Part-1

> A nation that is unacquainted with its historical accounts can never advance towards progress. Knowledge of the circumstances of one's forefathers guides a person to many higher objectives.
>
> (The Outset of Dissension in Islam by Hadrat Khalifatul-Masih II)

The nation deserves to be called alive which keeps its traditions and history alive. Ansarullah is an auxiliary organization of Jamaat-e-Ahmadiyya. Its foundation was laid by the blessed hands of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad Khalifatul-Masih II, Al Musleh Maud (May Allah be pleased with him). Under the guidance of the Khulafa-e-Ahmadiyyat, this organization continued to grow with the grace of Allah.

The need to compile the history of Majlis Ansarullah UK has been felt for a long time. Therefore, on March 3, 2020, Dr. Ch. Ijaz Ur Rehman Sahib, Sadr Majlis Ansarullah UK, announced in the weekly meeting of the National Amila at Sarae Ansar. That Majlis Ansarullah was entrusted with the task of overseeing the compilation of the history. I (Shakil Ahmad Butt, Naib Sadr) was appointed as Incharge of History project and the secretary will be the Qaid Taleem Raja Burhan Ahmad Sahib Murabbi Silsila. In order to fulfill this important responsibility and for the success of this project, I started the work by writing a letter to Huzur-e-Anwar ایدہ اللّٰہ requesting his prayers for the success. A committee was immediately formed to carry out this important work. After taking approval from the Sadr Sahib Majlis Ansarullah, various tasks were entrusted to the members of the committee.

In the year 2020, due to the corona virus, the meetings of this committee were conducted through zoom. In which the proposals related to the collection of materials were discussed. It was the first time that it was decided to compile the history of Majlis Ansarullah UK. As I have mentioned that in the year 2020, the corona virus has changed the situation. Therefore, it was decided to collect information from all former Sadraan of Majlis Ansarullah UK and some senior members and some elders, and check the records of Ansarullah UK office. In the same way, information was collected by the Regional Nazimeen A'la and Zoama Majalis and Qaideen of all the departments. Similarly, a research team was formed, which searched daily Al-Fazl, Al-Fazl International, Tarikh Ansarullah Pakistan and collected material related to Majlis Ansarullah UK. Committee members for this important work: Muhammad Mahmood Khan Sahib, Naveed Zafar Sahib, Azhar Iqbal Sahib, Munir Ahmed Raja Sahib, Ihsaan Qamar Sahib, Arshad Mahmood Sahib, Muhammad

Siddique Butt Sahib have helped us in various works. May Allah bless and reward them all. Also, a few more Ansar also got the opportunity to serve in some matters. Afzaal Rabbani Sahib, Abdul Qadeer Kokab Sahib and Fatehul Haq Sahib. May Allah bless them all.

Respected Sahibzada Mirza Waqas Ahmed Sahib, currently Sadr Majlis Ansarullah UK, has instructed that whatever information has been collected so far, in a serialized manner, we can start publishing in Majlis Ansarullah UK magazine "Ansaruddin". Moreover material related to History of Majlis Ansarullah UK will be made available online.

Establishment of Auxiliary Organizations

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II ؓ was made by Allah Almighty to be very intelligent and understanding, and was filled with external and internal knowledge. Hazrat Khalifatul Masih II ؓ with his knowledge and wisdom, understood well how the divine works are strong and stable, the virtues. How can the continuity be maintained from generation to generation and how can the campaign of Islamic domination be carried forward in the current situation. In the initial period of his caliphate, he first solved the problems that required immediate and temporary attention and countered the external attacks from different directions, then he organized the internal organization of the community in such a way that the whole work After completing these matters, Huzur ؓ focused on the establishment of Auxiliary-organizations to maintain the spirit of goodness and piety and self-sacrifice in the Jamaat. For the purpose of reforming the



The Founder of Majlis Ansarullah
Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
Khalifatul Masih II ؓ Al Musleh Maud

youth and children, the organizations of Khudam-ul-Ahmadiyya and Atfal-ul-Ahmadiyya were established and finally, in August 1940, he established the organization of Ansarullah.

Establishment of Majlis Ansarullah

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad Khalifatul Masih II ؓ announced the establishment of this Majlis in his Friday sermon on July 26, 1940, and nominated Maulvi Sher Ali Sahib as the president and Maulvi Abdul Rahim Sahib Dard MA, Chaudhry Fateh Muhammad Sahib Sial MA and Khan Sahib Maulvi Farzand Ali Sahib as secretary. He instructed them that the Ahmadies who are over forty years of age in

Qadian should be included in this organization immediately. It was made mandatory for them to join the Majlis so that all the people living in Qadian can be fully organized. The participation of the people in the Majlis was kept voluntary, but the restriction was made that a person could not be the Amir or the President or the Secretary unless he was a member of auxiliary organization namely Khudam-ul-Ahmadiyya or Ansarullah. The purpose of this instruction was that the importance of this organization should be made clear to the external parties as well and they should complete this organization at their own place as soon as possible.

(Tareekh Ansarullah Pakistan Vol. 1 Page 35.36)

The Aims and Objectives of Ansarullah

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II ؓ established a separate organization for those who are above forty years of age. He also suggested a plan of action for them so that work can be started on the right lines and non-stop, which are the objectives of this organization. Hazrat Khalifatul Masih IIؓ has mentioned them in great detail in some of his sermons and speeches, so it seems appropriate that their essential quotes should be recorded in this place so that they can be explained in Hazrat Khalifatul Masih IIؓ own words.

Six Purposes of Establishing Ansarullah

Mentioning the six main purposes of the establishment of auxiliary organizations, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih IIؓ has guided in great detail in his sermons and speeches. Here is his summary that the organization of Ansarullah has been established for the purpose of

1. To inculcate goodness and piety in the community, to remember Islamic beliefs, to strive to promote good deeds and to create good training.
2. Give special attention to the establishment of prayers.
3. To organize the learning and teaching of the Holy Quran and to clarify the wisdom of the rules of the Sharia to the people.
4. Focus on group and individual preaching, especially preaching to relatives.
5. Take part in works of service to mankind.
6. Remove the worldly weaknesses of the nation and advance it in the field of development.
7. To create and maintain awareness in the party and to cooperate with other organizations for this purpose so that there is no break in party unity.

(Tareekh Ansarullah Pakistan Vol. 1 Page 87)

In the future issues will be published, when was the Majlis Ansarullah founded in UK and what was the system in use at the beginning. Also, information will be given about Ansarullah's early era and modern era, Ansarullah's flag and constitution and matters etc. Insha’Allah.



Fundraising Iftars Held for NewBait-ur-Raheem Mosque in Cardiff, Capital City of Wales

Report by Muqbool Khan
Qiadat Ishaat, MAUK

Majlis Ansarullah UK holds special fundraising iftar events in London and Wales for its landmark project, the new purpose-built Bait-ur-Raheem Mosque in Cardiff.

Members are invited to contribute generously to this holy cause, especially in the holy month of Ramadhan.

Background

Following success in the northeast with the opening of the purpose-built Nasir Mosque in Hartlepool in 2005, Hazrat Khalifatul Masih V (a.t.b.a.) graciously approved the next project for Majlis Ansarullah as **a new mosque in the city of Cardiff**.

It would serve not just the political and cultural capital in South Wales, but would also be the **regional centre** for long-established **jamaats in the southwest** (including Devon & Cornwall and Bristol) who had been making do with salat centres but had never had a purpose-built mosque of their own.

The journey so far

Following a **proposal at Ansar Shura in 2011, a large site was purchased for just £350,000**. However, the **project stalled a number of times due to local opposition**, including from local councillors who were influenced by severe anti-Ahmadi sentiments conflagrated by some Muslim groups who leafleted the local population. Planning permission was refused three times.

In the intervening years, rather than creating any setback, this delay actually helped to grow the project and raise further funding while the legal and political obstacles were being removed as **planning permission was finally granted in March 2018**. There followed further delays, not least due to the COVID019 pandemic. Finally, a historic ceremony for Wales took place as **Respected Amir Sahib UK laid the foundation stone on 9th September 2023**.

The **current appeal launched by Majlis Ansarullah UK** is for a grand structure, with fully approved planning permission, at a **further cost of £1.5 million pounds**. Pledges are being collected online at https://ansar.org.uk/bait-ul-raheem-mosque-promise-in-cardiff/ with an aim to be fulfilled by March 2025.

Fundraising Events

On **Saturday 23rd March 2024, at Baitul Futuh** Mosque complex in Morden, London, (following the Masih Maud Day Jalsa) Respected Amir Jamaat UK, Rafiq Ahmad Hayat Sahib together with Respected Sadr Ansarullah UK, Mian Waqas Ahmad Sahib hosted a **fundraising Iftar event for Ansar brothers** and the wider Jamaat to contribute to this noble cause.





The audience were treated to inspiring presentations, including from Mohammad Nasser Khan Sahib (Naib Amir UK) and Abdul Qudoos Arif Sahib (Sadr Khuddamul Ahmadiyya UK) about the importance of mosques in Islam and the significance of financial sacrifice.






Bait-ul-Raheem Mosque
A Project of Majlis Ansarullah UK
Cardiff Mosque
Fundraising Event





Members were reminded of the **great sacrifices a hundred years ago by ladies in Qadian, India**, when Hazrat Khalifatul Masih II, Mirza Bashiruddin Mahmud Ahmad, launched a similar appeal in 1919 to raise funds for a mosque in the capital city of England. This led to the construction of **The London Mosque in 1924,** Masjid Fazl in Southfields, which was the centre of the UK Jamaat for decades and later served as the markaz for Khilafat and MTA. Families in India with meagre resources achieved the unthinkable with an iconic building placed at the heart of the empire, due to the inspired appeal by Hazrat Khalifatul Masih and the historic response from his meek but fervent Jamaat.

A **further fundraising event was also held in Cardiff** the following day on **Sunday 24th March**, presided by Naib Sadr Ansarullah Shakil Butt Sahib.

How to take part

Members of Majlis Ansarullah and the wider Jamaat are **invited to take part in this historic appeal**, under the blessed guidance of Hazrat Khalifatul Masih V (a.t.b.a.). Indeed, it is in response to these epoch-making appeals that members of the Ahmadiyya Jamaat earn not only the worldly reward and satisfaction of building a place of worship on this earth, but they also earn great blessings in heaven and invest abundant wealth for the next life, insha'Allah.

Links

Website: https://ansar.org.uk/bait-ur-raheem-mosque-in-cardiff/

Donations by members of Majlis Ansarullah: https://chanda.ansar.org.uk

Donations by others (Khuddam, Lajna): https://chanda.org.uk

"Salat, in fact, is a supplication to the Lord of Glory, without which one cannot survive nor get security and happiness."

(Malfuzat Vol. 2 p. 615)



A Project of Majlis Ansarullah UK

Fundraising Campaign by

Majlis Ansarullah UK

اللہ کی رضا کے لیے مسجد بنانے والے کی فضیلت۔

عثمان بن عفان رضی اللہ عنہ کہتے ہیں کہ میں نے رسول اللہ صلی اللہ علیہ وسلم کو فرماتے ہوئے سنا:

”جس شخص نے اللہ تعالیٰ کی خوشنودی ورضاجوئی کے لیے مسجد بنوائی، اللہ تعالیٰ اس کے لیے جنت میں ویسا ہی گھر بنائے گا“

[سنن ابن ماجہ / کتاب المساجد والجماعات / حدیث:736]

"The virtue of building a mosque for the pleasure of Allah."
Usman bin Affan (r.a) said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "Whoever builds a mosque for the pleasure of Allah, Allah will build for him a similar house in Paradise."

[Sunan-Ibn-Majah/Kitab-al-Masjid-wal-Jamaat/Hadith:736]

Background of Bait-Ur-Raheem Mosque Cardiff;

Following the 2011 Majlis Ansarullah UK Shura, a recommendation was submitted to Huzoor-e-Aqdas (aba), suggesting that the Majlis Ansarullah take on the noble task of constructing a purpose built Mosque for Cardiff, Wales & South West Region. Responding to this call, a collection campaign was initiated and dedicated Ansar brothers generously participated towards the required funds.

In 2014, by the grace of Allah, a property was acquired at the cost of £350,000 fully funded by Majlis Ansarullah. Presently, this site serves as a Mosque and Salat centre.

Huzoor-e-Aqdas (aba) has graciously named it Bait-ur-Raheem Mosque.

While the planning permission for the purpose-built Mosque was granted in March 2018, the subsequent construction plans faced delays due to the challenges posed by the COVID pandemic.

On 9th September 2023, the foundation stone ceremony was conducted, led by respected Amir Sahib UK.

However, it is important to note that the project's cost has seen a significant increase, rising from the initial estimate of £800,000 to approximately £2.3 million. To bridge this financial gap and see the completion of this noble endeavour, an additional £1.5 million is required.

This marks the second Mosque being built by Majlis Ansarullah, with the first being erected in Hartlepool in 2005, a testament to the continuous dedication of Majlis Ansarullah UK to serve the community.

In light of this blessed opportunity, it is anticipated and earnestly hoped that Ansar brothers will wholeheartedly participate in this endeavour, offering their generous donations. With collective effort and Divine blessings, the goal is to complete this project, Inshallah, by the end of 2024.

Hazrat Khalifatul Masih V address, 19th Oct 2018

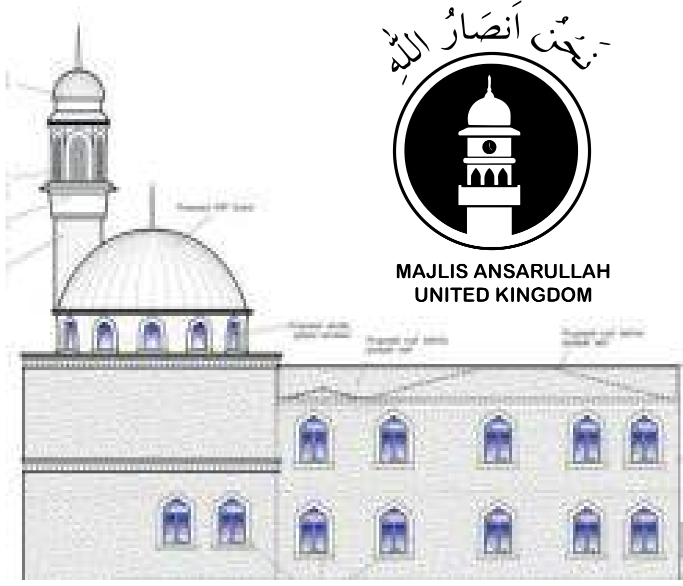
"When we ardently seek to fulfil the true purposes of building a Mosque, we will see the blessings and benefits of the Mosque in this very life. Our children and future generations will remain attached to their faith and we will be those who enlighten the locals about the true peaceful message of Islam. We will become those who will establish the Oneness of God and will spread the message of the Holy Prophet Muhammad (peace and blessings be upon him) across the globe."

بیت الرحیم مسجد کارڈف کا پس منظر:

مجلس شوریٰ 2011 میں ایک تجویز آئی تھی کہ مجلس انصاراللہ برطانیہ کے تحت کارڈف میں ویلز اور ساؤتھ ویسٹ ریجن کے لیے ایک مسجد بنائی جائے لہٰذا شوریٰ کی سفارش اور حضور اقدس ایدہ اللہ تعالیٰ بنصرہ العزیز کی منظوری کے بعد اس پروجیکٹ پر مجلس انصاراللہ یوکے کے تحت کام شروع کر دیا گیا۔ فنڈز جمع کرنے کی مہم شروع کی گئی اور انصار بھائیوں نے اس بابرکت سکیم میں بھرپور حصہ لیا اور مطلوبہ رقم ادا کی۔ 2014 میں اللہ تعالیٰ کے فضل سے ایک عمارت 350,000 پونڈز کی لاگت سے خریدی گئی اور اس کی ادائیگی مجلس انصاراللہ یوکے نے کی اور اس وقت سے اسے مسجد اور نماز سنٹر کے طور پر استعمال کیا جارہا ہے اور اس میں لوکل اور ریجنل پروگرامز بھی منعقد ہو رہے ہیں۔ حضور اقدس ایدہ اللہ تعالیٰ بنصرہ العزیز نے ازراہ شفقت اس کا نام ” بیت الرحیم “ مسجد رکھا ہے۔ مسجد کی تعمیر کے لیے منصوبہ بندی کی اجازت مارچ 2018 میں لی گئی تھی، تاہم تعمیراتی منصوبہ کو وڈوائرس کی وجہ سے تاخیر کا شکار ہوا۔

بیت الرحیم مسجد کارڈف کی سنگ بنیاد کی تقریب 9 ستمبر 2023 کو ہوئی جو کہ حضور اقدس ایدہ اللہ تعالیٰ بنصرہ العزیز کی منظوری سے محترم امیر صاحب یوکے نے کی۔ منصوبے کی لاگت 800,000 پونڈز کے اصل تخمینہ سے بڑھ کر تقریباً 2.3 ملین پونڈز ہو گئی ہے۔ اس مسجد کے لیے انصار بھائیوں سے مزید 15 لاکھ پونڈز چندہ کے طور پر درکار ہیں۔ یہ دوسری مسجد ہے جو مجلس انصاراللہ یوکے کی طرف سے فنڈز اکٹھے کر کے بنائی جارہی ہے۔ پہلی مسجد ہارٹلے پول میں ناصر مسجد 2005 میں مجلس انصاراللہ یوکے کی طرف سے بنائی گئی تھی۔ تمام انصار بھائیوں سے درخواست ہے کہ اس بابرکت سکیم میں بڑھ چڑھ کر حصہ لیں اور کارڈف مسجد بیت الرحیم کے لیے عطیات دیں تا کہ ہم انشاء اللہ تعالیٰ 2024 کے آخر تک اس منصوبے کو مکمل کرنے میں کامیاب ہو جائیں۔

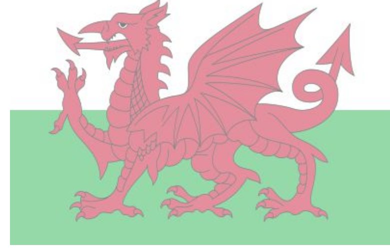
Design Plan of
Bait-Ur-Raheem Mosque Cardiff



وسع مکانک

"Enlarge your House"

Revelation, Promised Messiah (A.S)



وہ لوگ جو اپنے اموال خرچ کرتے ہیں رات کو بھی اور دن کو بھی، چھپ کر بھی اور کھلے عام بھی، تو ان کے لئے ان کا اجر اُن کے ربّ
کے پاس ہے اور ان پر کوئی خوف نہیں ہوگا اور نہ وہ غم کریں گے۔(البقرہ275)

Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them *shall come* no fear, nor shall they grieve. (Al-Baqara 275)

Method of Payment

www.chanda.ansar.org.uk





Bank transfer:

Majlis Ansarullah UK
A/C. 35189517
S/C. 60-20-09

Standing order:

You can set up standing order using above account details and reference must be Mosque Fund and Aims Number.

Cash Payment:

You can pay to your local Zaeem Majlis Ansarullah and get the receipt.

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Beacon of Peace

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- Donate a ward for **£24,000**
- Donate a room for **£10,000**



Masroor Healthcare Foundation

- Masroor Eye Institute
- Masroor Maternity Hospital
- Masroor General Hospital

Gift Of Sight

- **£50** will restore someone's sight and change their life.
- Eye Operations at Masroor Eye Institute, Burkina Faso.





Water For Life

- New Water Pump for **£2,000** : Serves fresh water to over a thousand people everyday.
- Refurbish a Pump for **£750** : Renew a community lifeline ensuring continued access to clean water.

Orphan House & Sustenance

- Donate **£12000** to build an Orphan House.
- Support one person for **£75/month**.
- Support a family of 6 for **£450/month**.



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QIADAT ISHAAT



Write to us with comments, feedback and suggestions at

ansaruddin@ansar.org.uk